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OCTOBER 1952

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Rule 105:—Members of the Asiatic Society of Bengal and of Branches and Associate Societies are entitled, while on furlough or otherwise temporarily resident within the limits of Great Britain and Ireland, to the use of the Library as Non-resident Members, and to attend the Meeting of the Society other than Special General Meetings; and in the case of any Member of any Society aforesaid applying for election as a Member of the Royal Asiatic Society, nomination as laid down in Rule 4 shall not be necessary.

S. SRIKANTAYA

General Secretary and Treasurer

The Mythic Society

BANGALORE-2.

The Secretary requests that:

(1) Every member will kindly introduce at least one friend to the Society during the current year and thus help to popularise the work of the Society.

(2) Members who can afford it will help to build up a Capital Fund by converting their ordinary membership into life membership.

(3) Members who have not yet remitted their subscriptions will kindly remit them on receipt of this issue of the Journal.

(4) Members will be so good as to send us odd copies of Nos. 1 to 4 of Volumes VI, VIII and IX of the QJMS. If they so desire, the copies will be paid for at Rs. 1-8-0 each issue.

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THE QUARTERLY JOURNAL OF THE MYTHIC SOCIETY

BANGALORE-2

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(INDIA).

The
Quarterly Journal
of the
Mythic Society

Vol. XLIII] OCTOBER 1952 [No. 2

PROCEEDINGS OF THE FORTY-SECOND ANNUAL MEETING OF THE MYTHIC SOCIETY

Thursday the 31st of July 1952 at 5-30 P.M.

THE HONOURABLE SRI. KADIDAL MANJAPPA, B.A., LL.B.
(*Minister for Revenue and Public Works*)

In the Chair

THE Forty-second Annual Meeting of the Mythic Society was held in its premises, the Daly Memorial Hall, Bangalore City, on Thursday the 31st of July 1952 at 5-30 P.M. with the Honourable Sri. Kadidal Manjappa, B.A., LL.B. Minister for Revenue and Public Works, Government of Mysore, in the Chair. The President and Members were "At Home" to a large gathering of distinguished guests.

Rajadharmaprasakta Sri. T. Singaravelu Mudaliar, the President of the Society in welcoming the distinguished Chairman of the meeting said:

"The meeting today in the normal course would have been presided over by the Chief Minister. The Hon'ble Sri. K. Hanumanthaiya, went to Travancore on urgent affairs of State and could not be present amidst us. The Hon'ble Sri A. G. Ramachandra Rao, Minister for Law and Education, who had consented to occupy the Chair has unfortunately taken ill and

is unable to be present and participate in the function. Under the circumstances we are extremely grateful to the members of the Government and particularly to the Hon'ble Sri. Kadidal Manjappa who on an eleventh hour approach to him has graciously agreed to preside over the meeting and carry on the deliberations; and I offer him on behalf of the Mythic Society a hearty welcome.

"The Mythic Society has been performing its work unostentatiously and successfully. The name of the institution is a puzzle to many but we assure you there is nothing mysterious in the work and in the activities of the Mythic Society. For, look at the aims and objects of the Mythic Society and you will see that our object is to promote the study of Anthropology, Archæology, Architecture, Art, Ethnology, Folk-lore, History, Mythology, Philosophy, Religion and other allied subjects, more particularly relating to Mysore and South India; and to stimulate research in them.

"In the pages of the Quarterly Journal of the Mythic Society, a permanent record of its work and of its contribution to the study of the humanities, are enshrined a rich and valuable mine of learning and research in the different branches of human knowledge. I hope more and more people will get themselves acquainted with the work of our Society and will enroll themselves as members of the Society.

"It now remains for me and I have great pleasure in requesting you, Sir, to preside over our deliberations and carry on the proceedings."

The Chairman then called upon Sri. S. Srikantaya, the General Secretary and Treasurer, to read the Annual Report for the year 1951-1952.

The General Secretary and Treasurer, Sri. S. Srikantaya, read the following Annual Report for the year 1951-1952, together with the statement of accounts duly audited and certified.

ANNUAL REPORT FOR 1951-1952.

The Committee of the Mythic Society has great pleasure to present to you a report of the Society's activities during the year 1951-1952 (year ending 30th June 1952).

LECTURES: Janab Hajee Mir Iqbal Hussain, Advocate, Bangalore, delivered a lecture on "Haj Pilgrimage and Impressions of the Middle East" on the 23rd of November 1951; Pandit Ikshavaku V. K. V. Acharya of Madras, delivered a lecture on "Manu and the Modern Man" on the 2nd of May 1952; and Prof. Felix Valyi, Founder and Director, Council of Higher Learning in the Oriental Humanities, delivered a lecture on "The Origins and Foundations of Yoga" on the 31st of May 1952.

MEMBERSHIP: The strength in our membership continues to be affected by the disturbed conditions of the times. There were on our rolls 281 members and subscribers as against 277 in the previous year. We trust that it will be possible for us to augment our membership. We appeal to members to introduce new members to the Society to assist us in continuing our work satisfactorily. Members who can afford are requested kindly to contribute to the Capital Fund by converting their ordinary membership into life-membership and also by making donations.

At a Special General Body Meeting held on 6-6-1952 the rules of the Society were revised.

FINANCES: The total receipts of the Society including an opening balance of Rs 1-7-3 were Rs. 5,270-12-0. The total expenditure was Rs. 5,839-8-9 as against Rs 6,502-4-8 in the previous year. A sum of Rs. 52-5-0 being the amount invested in the Government of Mysore Five Years' Savings Certificates matured during the year under report. A sum of Rs. 100-0-0 was deposited in the Government of Mysore Fixed Deposit Account for 10 years carrying interest at 4 per cent per annum. The Reserve Fund now stands at Rs. 14,800-0-0. The amount in the Staff Provident Fund shows a closing balance of Rs. 1,169-14-10 which amount is invested in the Mysore Government Savings Bank Account at the State Huzur Treasury, Bangalore.

Our thanks are due to Sri. T. M. S. Subramaniam, Chartered Accountant, who has kindly continued to audit the accounts of the Society for over Twenty-nine years in an honorary capacity.

The Government of Mysore has been pleased to renew the General Grant of Rs. 200-0-0 per month for the year 1952-53 (*Vide.*

Government Order No. 11449-50/Edn. 15-51-40 dated 25-2-1952). The monthly Maintenance Grant of Rs. 50-0-0 which was originally sanctioned as a permanent grant in 1916 was reduced to an annual grant of Rs. 50-0-0 in the year 1950 and this reduced annual grant of Rs. 50-0-0 has since been stopped for the year 1952-1953 under the Government Order of 25-2-1945 mentioned above. The permanent Annual Grant of Rs. 300-0-0 from the Civil Station which was first sanctioned by the Government of India in 1927 and which was renewed by the Government of Mysore during the years 1947-1948 and 1948-1949 has also been stopped. Representations are being made to the Government of Mysore and to the Government of India for continuing this Permanent Grant. The retrenchment of the permanent grant and the cessation of the grant from the Civil Station have very seriously affected our resources and considerably hampered our activities. We respectfully appeal to the Government of Mysore to augment our resources and enhance our grants liberally and further request them to enhance the present grant of Rs. 200-0-0 per month to at least Rs. 400-0-0 a month on a permanent basis so that we may carry on our activities without being affected by continuous financial embarrassments. The rise in the cost of printing and paper and binding charges, rise in postal rates and the cost of repairs to the premises have told very heavily on our resources.

We appeal to public philanthropy in support of our activities and endeavours. Funds are required for securing a large number of rare and valuable books and periodicals (nearing one thousand) bound, to purchase recent publications, to provide a suitable structure for the ever-growing library and to bring the catalogue of the library up-to-date.

LIBRARY: The Library of the Society possesses many rare and valuable books on subjects pertaining to the objects of the Society. Scholars from all parts resort to the Society's Library for study and research. Valuable periodicals and reports of archæological and epigraphical departments are being acquired. We appeal to all persons interested in our work to present our

library, books and periodicals dealing with antiquarian research. We are obliged to the Government of India; the several Governments of the different States in India, *viz.* Mysore, Baroda, Hyderabad, Madhya-Bharat and Travancore-Cochin; the Universities of Mysore, Calcutta, Annamalai, Allahabad, and Travancore; and to various authors, editors and publishers for their kind patronage and for sending their publications for review. One hundred and nineteen books and phamplets were added to the Library during the year of which twenty books of the value of Rs. 424-0-6 were purchased and the remaining ninety-seven books of the value of Rs. 325-0-3 were received as complimentary copies and books for review in the Quarterly Journal of the Mythic Society. Seven hundred and eighty books were consulted in the Library and Three hundred and sixty-six books were borrowed by scholars in connection with their research work.

FREE READING ROOM: The number of visitors to the Free Reading Room continued to be steady as usual. During the year under report 2,621 readers made use of the Free Reading Room. Daily and weekly papers are placed on the table. Important periodicals are bound and are made available to visitors also who make good use of them. The subscription for papers and periodicals paid during the year amounted to Rs. 210-2-3.

JOURNAL: The Quarterly Journal of the Mythic Society maintains the high standard set for it by its promoters. Vol. XL. Nos. 3 and 4 (January and April 1950 issues) and Vol. XLI. No. 1 (July 1950 issue) were published during the year. Since our meeting on 6-6-1952 Vol. XLI. No. 2 (October 1950 issue) was sent to the press and is expected to be published on the 4th of August 1952: and Nos. 3 and 4 of Vol. XLI (January and April 1951 issues) are nearing completion and will reach our members and subscribers in the course of few weeks. Arrangements are made for printing the subsequent issues of the Journal and to bring the Journal up-to-date.

EXCHANGES: Amongst our exchanges are included most of the leading periodicals of the world dealing with subjects in which

the Mythic Society is interested. The nominal value of the periodicals received in exchange during the year exceeded Rs. 400-0-0. The list of exchanges is revised every year.

DALY MEMORIAL HALL: The Daly Memorial Hall and the premises continue to be maintained in good condition.

GENERAL: Dr. S. R. Ranganathan, President of the Library Association in India visited the Society and consulted several periodicals dealing with Indology and Oriental Research published in Asia in connection with the compilation of the bibliography of Asian periodicals which is under preparation by Dr. Ranganathan. The Hon'ble Justice R. Kousalendra Rao of the Nagpur High Court visited the Society and spent several hours in it. They were both impressed with the useful and unostentatious work which the Society has been carrying on all these years

The Society is making itself useful to the public by making available the services of the Society and its library for research in Indology.

We beg to express our deep debt of gratitude to our Patron, His Highness the Maharaja of Mysore, to the Government of Mysore, the various Governments of other States and to the Government of India for their continued patronage, sympathy and support.

* * * * *

ADOPTION OF THE ANNUAL REPORT

The President, Rajadharmaprasakta Sri. T. Singaravelu Mudaliar, proposed that the Annual Report and the statement of accounts presented by the General Secretary and Treasurer, Sri. S. Srikantaya, be adopted. Seconded by Sri. M. Ramachandra Rao, the proposition to adopt the Annual Report together with the statement of accounts presented by the General Secretary and Treasurer was put to vote and adopted.

ELECTION OF THE PRESIDENT

Sri R. Balasubramanya Iyer, proposed Rajadharmaprasakta Sri. T. Singaravelu Mudaliar be re-elected President for the coming year (1952-1953). Seconded by Sri. E. S. Venkataramiah, the

Statement of Receipts and Expenditure of the Mythic Society for the year ending 30th June 1952.

Particulars of Receipts	Rs.	A.	P.	Rs.	A.	P.
Government of Mysore Grants:						
Maintenance Grant for 1951-52	50	0	0			
General Grant (Including the grants for April, May and June 1951)	2,800	0	0			
Library Grant for 1951-52	350	0	0			
				3,200	0	0
Subscriptions:						
Resident Members	171	0	0			
Moffussil Members	350	1	5			
				521	1	5
Interest and Dividends	596	7	0			
Sales of Journals and Publications	136	1	0			
Hall Charges	26	0	0			
Advertisements	120	0	0			
Postages recovered	10	15	0			
Bank charges recovered	1	0	0			
Cost of Extra Reprints recovered	9	0	0			
				899	7	0
Provident Fund Subscription by staff	136	10	0			
Advances recovered from Staff	270	0	0			
Advances received	176	0	0			
Investments realised	52	5	0			
Miscellaneous	13	13	4	648	12	4
			Rs.	5,269	4	9
Balance on 1-7-1951 Brought Forward			Rs.	1	7	3
			Rs.	5,270	12	0
Overdraft on 30-6-1952			Rs.	1,823	10	0
TOTAL			Rs.	7,094	6	0

Particulars of Expenditure	Rs.	A.	P.	Rs.	A.	P.
Establishment:						
Pay to Staff	1,832	0	0			
Light Charges	91	11	0			
Water Charges	38	8	0			
Provident Fund Subscription by staff as per contra	136	10	0			
,, ,, Contribution by Society	67	4	0			
Cycle account and repairs	59	12	3			
Premises	708	0	3			
Garden	4	8	0			
Furniture: Fittings & Repairs	67	1	6			
Livery to servants	86	11	9			
Electric Accessories	2	6	0			
				3,094	8	9
Publication of Journal:						
Paper and Printing	790	7	6			
Postage	496	12	0			
Conveyance charges	37	7	6			
				1,324	11	0
Library:						
Books Purchased	424	0	6			
Binding of Books	71	8	0			
Subscriptions to periodicals	210	2	3			
Miscellaneous	218	0	3			
				923	11	0
Stationery	147	4	0			
Bank charges including interest on Overdraft	67	6	0			
Advances paid	6	0	0			
Advances repaid	176	0	0			
Investments	100	0	0			
				496	10	0
			Rs.	5,839	8	9
Overdraft on 30-6-1951 Brought Forward			Rs.	1,254	11	6
			Rs.	7,094	4	3
Balance on 30-6-1952			Rs.	0	1	9
TOTAL			Rs.	7,094	6	0

Reserve Fund *(at Face Value)*

	Rs.	A.	P.
Government of Mysore 4% Stock	9,800	0	0
,, ,, ,, 5% ,, ...	1,500	0	0
Mysore Central Co-operative Land Mortgage Bank, Ltd. Debenture Bonds	1,800	0	0
National Savings Certificates	700	0	0
Fixed Deposit in State Huzur Treasury	400	0	0
Fixed Deposit in the Bank of Mysore Ltd.	300	0	0
Three Shares in the Bank of Mysore, Ltd.	300	0	0
Rs.	14,800	0	0

Bangalore, 31st July 1952.

Certified Correct

T. M. S. Subramaniam,
Chartered Accountant.

S. Srikatáya,
General Secretary & Treasurer.

proposition was put to vote and carried out unanimously. Rajadharmaprasakta Sri. T. Singaravelu Mudaliar was re-elected President for 1952-1953.

ELECTION OF OFFICE-BEARERS

Rajasevapraskta Sri. R. N. Mirza proposed and Janab Syed Ghouse Mohiyuddin seconded the re-election of the following Office-bearers for the coming session, 1952-1953:

Vice-Presidents:

Rajamantrachintamani Diwan Bahadur
Dr. Sir A. Ramaswami Mudaliar, K.C.S I., D.C.L.
Rajasabhabhushana Diwan Bahadur
Sri. K. R. Srinivasa Iyengar, M.A.

General Secretary and Treasurer:

Sri. S. Srikantaya, B.A., B.L.

Editor:

Sri. S. Srikantaya, B.A., B.L.

Branch Secretaries:

For History: The Reverend Father C. A. Browne, M.A.
For Anthropology: Dr. S. S. Sarkar, D.Sc.

Committee the above *ex-officio* and Srijuts.

Rajasevaprasakta A. N. Raghavachar, M A.
Capt. Rao Bahadur A. Thangavelu Mudaliar
Dr. K. N. V. Sastri, M.A., Ph D., F R. Hist. S.
V. T. Tirunarayana Iyengar, M.A.
B. V. Patankar, B.E., A.M.I.E., A.S.M.E.

Sri. J. Rudrappa suggested that the system of election by ballot be introduced and that the Office of General Secretary and Treasurer be separated into two offices. Sri. M. B. Narasimha Iyengar pointed out that according to the Rules of the Society at present there was no provision for introducing the system of election by ballot nor to bifurcate the Office of General Secretary and Treasurer into two Offices.

Sri. M. P. L. Sastri remarked that some of the Office-bearers were residing outside the State of Mysore and suggested the names

of two persons to be added to the Committee. Sri. S. Srikantaya, the General Secretary and Treasurer, explained the circumstances under which the Secretary and Treasurer was one person. He added that members were not coming forward and that for his part, as long as twelve years ago he had desired to be relieved. The proposition was put to vote and carried unanimously. The several Office-bearers proposed by Rajasevaprasakta Sri. R. N. Mirza and seconded by Syed Ghouse Mohiyuddin were re-elected for the year 1952-1953.

* * * * *

The Chairman, The Honourable Sri. Kadidal Manjappa, then delivered an instructive and interesting speech in Kannada to the following effect :

" I had first of all regretted my inability to attended this meeting for which an invitation was extended to me. But suddenly this evening at 4 P.M. my colleague the Hon'ble Sri. T. Siddalingaiya, Minister for Industries informed me that the Chief Minister, The Hon'ble Sri. K. Hanumanthaiya, who should have presided over the meeting was unavoidably detained at Travancore, that the Hon'ble Sri. A. G. Ramachandra Rao, Minister for Law and Education, who had consented to preside in the absence of the Hon'ble the Chief Minister could not be present on account of illness and that one of his colleagues in the Ministry had to occupy the chair and carry on the proceedings in response to the invitation of the Mythic Society. So I am here and I am thankful to you for giving me an opportunity to meet you.

" Your Society deals with great cultural and humanistic problems and you are all scholars severally devoted to the particular study of the topics concerning the cultural glory of our ancient land. In our country we have a number of epics, purāṇas, myths and legends. We are firm believers of religious dogmas and beliefs. Many of us go on pilgrimages to the many sacred places in India but few of us realise the value underlying the pilgrimages, being a prey to bigotry and to blind dogmatic belief. To tell you an example from my own life. Going to Udipi, the place sacred to Sri Krishna, at the desire of my mother, I was having worship performed to Lord Sri Krishna. The temple priest

having asked my whereabouts said that my name was very well-known in Udipi, which was not true and which surprised me. For, as a Lawyer I was known only to my clients and to some of my well-wishers and friends nearabouts Shimoga and its surroundings and probably to my friends in some other parts of Mysore. This priest wanted to flatter me so that he may, if possible, fleece the devotee in me in the name of Lord Sri Krishna. Such exaggerations and the eulogies are the stock-in-trade of priests and mendicants and the like and we ought to beware of them. I would request you to investigate the truths in our epics and purāṇas and be guided by conscience and conviction.

"I thank you once again for having given me an opportunity of addressing you and I look forward to hear the illuminating address of the great son of our land, the well-known international scientist Dr. C. V. Raman, who will be unveiling the portrait of Sri. S. Srikantaya, the General Secretary and Treasurer of the Mythic Society."

* * * *

Sri. H. Srikantia, Editor, Federal India and Indian State and Samyukta Bharata, while formally presenting the portrait of Sri. S. Srikantaya, to the Society, also spoke in Kannada, as follows :

"The idea of presenting a portrait of Sri. S. Srikantaya came to me while I was perusing the Quarterly Journal of the Mythic Society for April 1944 in which the Proceedings of the Thirty-third Annual Meeting presided over by Rao Bahadur Sri. K. V. Rangaswami Iyengar was printed, which runs thus :

> 'May I offer my respectful congratulations to the Committee on the record of the year? In doing so, I would like to invite your attention to an omission. While every other worker gets his due, nothing is found in the report of all that has been done by your energetic secretary, Mr. S. Srikantaya, who has been the life and spirit of the Society now, for the past Twenty-four years. In spite of his multifarious activities (professional and other) he

has found time to attend to the varied duties of the Secretary and Editor of the Journal, which is justly valued now as one of the leading oriental journals of the world. This omission is obviously deliberate as the author of the Report (though it stands in the name of the Committee) is Mr. Srikantaya himself. We need not be deterred, however, from correcting the omission from the innate modesty that had prompted it on his part. It was said of your Founder and First President Father Tabard, that he was the Mythic Society. This has been equally true of Mr. Srikantaya. Next year I hope the Silver Jubilee of his Secretaryship will be signalised by a celebration worthy of his services to the Society and to Indic studies. You have been very fortunate in finding Mr. Srikantaya and getting him to be your Secretary all along. His enthusiastic and devoted labours have already yielded a rich harvest. To the further and continued progress of the Mythic Society, his versatile scholarship, administrative and organizing ability and high integrity are essential.'

" There was an instantaneous thought for me to present a portrait of Sri. S. Srikantaya to the Mythic Society to commemorate his services to the Society. I wrote to the then President, Mushir-ul-mulk Janab Mahamad Imam, who gladly accepted my offer. I procured with great difficulty a photo of Sri. Srikantaya (as he himself was unwilling to give one) and had it enlarged and presented to the Mythic Society in 1945. The question of unveiling this portrait was pending these seven years. In an institution such as this which deals with the history of the country running back to milenniums and billionniums of years this small period of seven years is, perhaps, negligible and now the time has come for its being unveiled.

" Sri. Srikantaya is a man of unassuming airs, has served the State in several capacities as a member of the Representative Assembly, Senate and the academic bodies of the Mysore University, University Re-organization Committee, the District Board and several other bodies and Committees. He was Secretary of the

Public Library for some time in its early days. He has served the cause of the Co-operative Movement as President of the Basavanagudi Co-operative Society Ltd. and as Vice-President of the Mysore Central Co-operative Land Mortgage Bank, Ltd.

" I do not propose to speak here anything about him as an advocate but his main hobby and his labour of love is his service to the Mythic Society. When he gave me an opportunity twenty years ago to consult the books of the library of the Mythic Society I came to know the valuable collection of books which the Society contains and its collections have now multiplied. It is due to the arduous and incessant services of Sri. Srikantaya the Mythic Society has been able to build up a decent library and an international reputation to the Quarterly Journal of the Mythic Society."

Sri. H. Srikantia read messages received from the following distinguished persons among others :

Pradhanasiromani N. Madhava Rau, The Hon'ble P. Medapa, Chief Justice of the High Court of Mysore, The Hon'ble K. T. Bhashyam, Chairman, Legislative Council, Sri. J. M. Srinagesh, General Manager, Hindusthan Air Craft, Ltd. Bangalore, Puravrittajyoti Sri. K. R. Venkataraman, Dr. V. Raghavan of the Madras University, Srimati and Sri. P. Kodanda Rao of the Servants of India Society, Bangalore, Sri. H. V. Krishnaiya, Sri. B. V. Patankar, Executive Engineer, Mysore, Rev.T.F. Mellor, Committee Representative, Methodist Missionary Society, Mysore District, Sri. K. R. Patrachariar of Kumbakonam, Mrs. Mira Bai Dorasamy, Sri V. Srinivasan of Madras, Sri. G. Shantappa of the Methodist Missionary Society, Sri. B. Lingappaiya of Mysore, Capt. Rao Bahadur Sri. A. Thangavelu Mudaliar, and Sri. S. M. Sitaramaiya of Mysore.

Sri H. Srikantia requested Sir C. V. Raman to unveil the portrait of Sri. S. Srikantaya.

Sir. C. V. Raman, then addressed the gathering and said :
" Ladies, Gentlemen and Members of the Mythic Society,

" There was a suggestion in the course of the deliberations of today that the Office of the General Secretary and Treasurer should

be bifurcated into two offices. But as far as my experience is concerned I can tell you some advantages of it. It makes for smooth working and is required particularly in cultural institutions like the Mythic Society. I was informed that I was a Life Member of the Society by your General Secretary, just now. I had completely forgotten about it and a Secretary if he is not also a Treasurer cannot remember these details and that shows why a Secretary should also be a Treasurer in addition. There are institutions in western countries, even in democratic France, where cabinets have a normal life of three or four months, where the Secretaries are appointed for life. Committees may come and go but the Secretaries never go. The continuation of a band of scholars uninterruptedly has assisted the Mythic Society to lay out a definite policy and carry it on. Sri. Srikantaya has been connected with the Mythic Society for practically over thirty years. He is a deep scholar interested in Indology and especially in the field of history. He has contributed as many as thirty articles to the pages of the Quarterly Journal of the Mythic Society of which he is the Editor. His reviews are very detailed and on many an occasion, I am left in a dilemma to know whether the book is long or the review written by Sri. Srikantaya is long. He has written short reviews also. The pages of the Quarterly Journal of the Mythic Society cover a wide variety of topics dealing with history and the cultural heritage of India. I have read this Journal and I am benefited by it. I was reading a book by Sri. Srikantaya on the Kailasa Pilgrimage of the late Maharaja of Mysore. Being a traveller myself, I am very much interested in travel narratives. While I was perusing the book on the Kailasa Pilgrimage of His Highness the Maharaja of Mysore referred to above I was wondering whether Sri. Srikantaya was not also one of the persons in the party to that trip but I discovered that he was not. So my anxiety grew all the more how he could have given such an impressive and colourful narration of the travel and then I knew about the depth of his scholarship. I have come across several statements made by several friends and well-wishers of Sri. Srikantaya that he is the Mythic Society and that the Mythic Society is himself. I would emphatically say it is derogatory to both

Sri. Srikantaya and the Mythic Society. No body is indispensable in the world. Bismark was identified with Prussia and Prussia has continued to exist even after the death of Bismark; Gandhi was India for most of us and it is now more than three years since Mahatma Gandhi left us; still India is getting on. Father Tabard, the founder of the Mythic Society is no more and the institution has gone on for over twenty-five years after that. So it is a wrong impression among people to identify people with institutions. Sri. Srikantaya will get along without the Mythic Society and the Mythic Society will get along without Sri. Srikantaya. But Sri. Srikantaya's contribution to the growth and building up the fame of the Mythic Society ever remains there and it is a historical fact. He has contributed his services to the promotion of historical, archæological and other branches of knowledge.

"The Mythic Society, like other cultural institutions in India, was started by a foreigner. In our country many cultural and international institutions like the Mythic Society, the Asiatic Society of Bengal, the All India Science Congress and several other useful associations so came into existence. The Mythic Society has amassed books and periodicals which would easily exceed several lakhs in monetary value. It has a decent building of its own in a peaceful and central part of Bangalore. The Society publishes a scholarly Journal of international reputation dealing with Indology and Oriental Research. I am not a believer in domocracy and I like institutions managed by a few persons deeply interested in it like Sri. Srikantaya but this does not mean that the Mythic Society should circle round Sri. Srikantaya. The Mythic Society has contributed not a little to the advancement of the cultural history of our ancient land. The recent excavations at Mohenjo-Daro and other historical places and the contemporary nature of the civilizations in these parts with that of Rome, Greece and the other parts of the Western world should not and cannot be dismissed as Myths. It is Myths which help the building of history and myths play an important part in the construction of the history of any nation. Institutions like the Mythic Society could not be created

easily but they may be allowed to lapse. So I appeal to every one of the members of the Mythic Society to contribute his or her share in the reconstruction of the history of our ancient land through the medium of the Mythic Society and make the Mythic Society a really live centre of activity. I should not be mistaken as stating that the Mythic Society is now inactive or not alive but what I am anxious is to see that more and more persons should take a real interest in the activities of the Mythic Society.

"Though I am a Scientist I yield to none in my appreciation of the value of the humanities to the promotion of which the Mythic Society is devoted. I like our country most and I am anxious that this land of Mysore and more especially Bangalore should be more prominently put on the map of India and should be a seat of learning for the dissemination of knowledge in all branches of the humanities. Research in history and pre-history is as difficult as research in any branch of science or research which leads to the splitting of the atom. I am confident the Mythic Society and its members will strive hard to bring Bangalore prominently on the map of India by their arduous labours in the branch of pre-history and proto-history, a study of which as I have already said on this platform in June last will link up the study of all branches of knowledge.

"I have great pleasure in unveiling the portrait of Sri. S. Srikantaya, the indefatigable worker and Secretary and Treasurer of the Mythic Society."

Sir C. V. Raman then unveiled the portrait of Sri. S. Srikantaya.

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Mr. G. H. Krumbiegal, a Founder Member of the Mythic Society and an Octogenarian proposed a vote of thanks to the Chair and to Sir C. V. Raman and spoke appreciatively of the work of Sri. Srikantaya.

With three cheers to His Highness the Maharaja of Mysore, the Patron of the Mythic Society, proposed by Sri. S. Srikantaya the happy gathering dispersed.

JAI HIND.

The Hon'ble Sri. KADIDAL MANJAPPA
(Minister for Revenue and Public Works)
Presiding over the Forty-second Annual Meeting.

(Left to Right): Sri. S. Srikantaya (*General Secretary & Treasurer, Mythic Society*), Dr. Sir C. V Raman, F.R.S., Rajadharmaprasakta Sri T. Singaravelu Mudaliar (*President, Mythic Society*) and The Hon'ble Sri. Kadidal Manjappa, *Minister for Revenue and Public Works, Government of Mysore*.

Dr. Sir C. V. Raman, F.R.S., unveiling the portrait of Sri. S. Srikantaya.

THE CULT OF THE GODDESS OF SMALLPOX IN WEST BENGAL

BY ASUTOSH BHATTACHARYYA

IN the section of antidotes to poison in the *Āyurveda* or Hindu science of medicine there is mention of a goddess S'ītalā as the presiding deity of pox and a curer of maladies. The cult of S'ītala is widely distributed throughout Northern India while in Bengal it has got some special features. In Benares there is a very old temple of S'ītalā on the Dasas'vamedha ghat. In a place adjacent to Sasaram in Bihar there is a sacred habitation of S'ītalā. The scavengers of Mirzapur in Uttar Pradesh perform the worship of the pox-goddess S'ītalā in the name of S'ītalā-Bhavānī. S'ītalā is remembered on occasions other than pox also. In the Bombay Presidency S'ītalā is worshipped for the sake of a daughter's marriage or to obtain a son. In Upper Assam the pox-goddess S'ītalā is known as *Āi-mā* and songs in honour of her known as *Āi-nām* are sung in case of smallpox. In Orissa the pox-goddess is generally known by the name of Ṭhākurāṇi and not as S'ītalā. In the *Archæological Survey of Mayurbhanj* in Orissa several images of S'ītalā have been discovered and we are inclined to think that her worship spread elsewhere as well.[1]

The rites which are observed in connection with the worship of the goddess of smallpox are different from place to place all over Northern India. Over the Hinduized areas an anthropomorphic form has been given to the deity, but in the lower stratum of the society the deity is represented by a crude piece of stone besmeared with vermilion. In the district of Birbhum in West Bengal the image of the serpent-deity Manasā serves the purpose of the smallpox deity. In most of the places where there is no permanent shrine of the deity worship is offered in an open space during an epidemic of smallpox.

1. W. Crooke, *The Popular Religion and Folklore of Northern India* (Westminister, 1896) Vol. I. Pp. 125-132.

Be that as it may, the belief of the worshippers of S'ītalā is that the modern system of her worship has been compiled from the *Picchilātantra*, and the meditative verses on her have been taken from the *Skāndapurāṇa*. In reality she is a popular and local cure-deity; subsequently she has merely sought some way to attain to the aristocracy of the Hindu purāṇas. Though a local deity, yet she is found to have extended her influence considerably in process of time. The meditative verses on the goddess which in the so-called *Picchilatantra* are as follows:

"I worship thee S'ītalā, who art white-complexioned and seated on an ass, who catcheth hold of a broom in thy hands, who restest on a full pitcher, who sprinklest by means of the broom the life-giving water out of the full pitcher in order to alleviate suffering, who art without clothes, who carrieth a winnowing basket on thy head, who art embellished with gold and jewels, who art three-eyed and who mitigateth terrible suffering arising out of painful eruptions."

In the hymn to S'ītalâ, we find that S'iva worshipped S'ītalâ also as he did Manasā. Says S'iva:

"I worship thee, O goddess S'ītalā, who are seated on an ass and without any clothes on. Thou art provided with a broom and a pitcher. Thy head is adorned with a winnowing basket. Thou alone sprinkleth *Amrita* (nectar) on those who get emaciated through pok-eruptions. O S'ītalā! if persons afflicted with terrible maladies such as goitre etc. meditate on thee, they are sure to be rid of their diseases. He, who muses on thee as one who art like the fibre of a lotus-stalk and who resideth in the name and the heart, knows no death. He who worships thee as one pervading the water, knows not the grim fear of eruptions in his own house."

This hymn to S'ītalā has been quoted in the *Stavakavacamālā* also. S'ītalā is in fact a popular deity. So it is futile to try to discover her in the Vedas as has been done by some. The rites of her worship and the conception of her image are all antagonistic to the notion of divinity prevalent in the exalted Aryan society. Pox in particular is a tropical disease: so the

literature of the ancient Aryans is not likely to have any connection with it.[2] Some have discovered a spiritual significance in the image of S'ītalâ, and in the meditative verses cited above, and ever imagined that she has some connection with a water deity in the Vedic literature.[3] But there is no doubt that this goddess owes her origin to non-Aryan social influence.

There is a goddess Hāritī by name in the Buddhist tantra. In Buddhist tāntric literature and the purāṇas she has been spoken of as being a Yakṣa's wife;[4] she is the wife of Kubera. But though Hāritī is a Yakṣa-woman, yet in course of time she began to be worshipped as a real goddess in Buddhist society. In Nepal just beside the temple of Buddha or Dharma is found the temple of Hâritī. Of course she has not been given a place in any temple of the Buddha or in any Buddhist monastery. This goddess is to be worshipped according to the tāntric rites:

Her worship requires to be performed by men with five ingredients—wine, flesh, offerings, fish, etc.[5]

Some hold that the popular deity S'ītalā in Bengali society owes her origin to this Hâritī in Buddhist society.[6] Before we accept this view we should first acquaint ourselves in some measure with the nature of the goddess Hāritī worshipped in Buddhist society.

The meaning of the word *Hāritī*, according to Buddhist literature, is one who carries off or robs. A story is current among the Chinese Buddhists about this robbing incident. The story has no doubt migrated to China from the Buddhist literature in India, but no trace of its existence can now be discovered from Indian literature. The story as extant in China is s follows :

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2. Doubt has been expressed by some that this S'ītala may be identical with the Vedic deity Takṣan but is not supportable.

3. *Samıran*, 1302 B.E.; P. 735. quoted in *Sahitya Parisat Patrika* (*SPP*) 5, Pp. 29-30.

4. *Svayanbhu Purāṇa*, Ed. Vaṅgavāsī, Calcutta, P. 428,

5. *Ibid.*

6. H. P. Sastri, *Discovery of Living Buddhism in Bengal* (Calcutta, 1897), P. 20.

A Yakṣini or Yakṣa-woman lived at Rajagṛha. She was believed to be the guardian of all Magadha. In process of time this Yakṣa-woman stole the children of the city and began to devour them. For this reason the citizens gave her the name of *Hāritī* or stealer. They lodged a complaint about it with the Buddha. Subsequently, through the skill of the Buddha, Hāritī gave up her profession of abducting children and began to live a mild and peaceful life. Buddha in his turn appointed her guardian of Buddhist temples and monasteries.[7]

In the above story there is no hint about the special qualification of S'ītalā, *viz.* the attribute of preventing pox, though there is the hint that she is the cause of infanticide on a wide scale through some contagious disease. But there is no evidence to show that this contagious disease is pox. In later Buddhist literature Hāritī was conceived as a giver of children and a protectress of babies. Then she had nothing to distinguish her from goddess Ṣaṣṭhi, in the purāṇas. So no reasonable connection between Hāritī, who was the guardian of temples and monasteries, the giver of children and their protectress in Buddhist society, and S'ītalā who is the popular cure-deity of Bengal, can be thought of. The Buddhist literature shows that Hāritī is concerned only with children, but pox is a disease which has its terrors for all, young and old alike. S'ītalā is not in any way particularly concerned with children—she is equally concerned with the entire society. It is for this reason that we are inclined to think Hāriti is connected with the purāṇic deity Ṣaṣṭhi or the purāṇic Jātāpahāriṇī or stealer of children ; she is not at all connected with S'ītalā.

If we study the images of Hāritī that have been discovered in Buddhist sculpture, it will be seen that there is considerable difference between Hāritī and the present day S'ītalā as described in the meditative verses on her or the images of the deity that have up till now been discovered. I have already mentioned that Hāritī is a Yakṣa-woman and the wife of the Yakṣa king Kubera.

7. T. Watters, *On Yuan Chwang's Travels in India 629-645 A. D.* Vol. I. (London, 1904), P, 216.

This is why images of Hāritī also, seated beside those of Kubera have been unearthed.[8] Besides these, images of Hāritī in a standing posture and surrounded by children can also be met with. The technique of the images is flawless and indicative of an expert knowledge of the art. On her two shoulders are seated two children, one suckling is in her lap and at the feet are seen one or two more children at play. Her face wears a benignant smile. Her entire person is embellished with ornaments and she is dressed in clothes of variegated colour. We fail to understand how the conception of harmonising her with the goddess S'ītalā who is seated on an ass, who is without any clothes on, who carries a winnowing basket on her head and a broom in her hand, may be possible. Hence we think that though the conception of Jātâpahārinī or the stealer of children in the later Hindu purāṇas may have arisen out of Buddhist Hāritī, yet she is in no way associated with the popular S'ītalā.

The name S'ītalā appears to have owed her origin to purāṇic influence. It is undoubtedly from the characteristic of extreme inflammation of pox that the goddess who soothes and cures it has been called S'ītalā.[9] In her meditation also she has been spoken of as being the alleviator of the troubles of eruptions. But this word S'ītalā comes from latter-day Sanskrit.

8. V. A. Smith ; *A History of Fine Art in India and Ceylon* (Oxford, 1911), Pp. 114-15.

9. Nityānanda Cakravarti, a poet of S'ītalā Mangala, has narrated the following story of the origin of the name of the goddess :

King Nahuṣa performed *putreṣṭi* (for having a son) which was attended by countless ascetics and sages. The sacrifice ended peacefully and the full offering (*pūrṇāhuti*) was given. As soon as the sacrificial fire was extinguished, a luminous damsel appeared. She put on a winnowing basket on her head. The Creator Prajapati asked, "who art thou Oh beautiful one, and who is your husband ? Tell us why you were hiding so long beneath the flames ?" Thus replied the goddess, "I am just born of this sacrificial pyre. I know not where to go." Hearing thus, said the Creator, "You were born when the sacrificial fire was cooled ; so you are named the Cool (*S'ītalā*). I beseech you to go immediately to the mortal world where you will get rich offering and will be known throughout as the cool goddess or *S'ītalā*." (See H. S. Mukerjee, *Vaṅgabhāṣar lekhak*, Calcutta, Vaṅgavāsi Ed. P. 234.)

In the Deccan also there is a village-deity Sitalammā by name.[10] But she is a water-goddess. Of course it is these village water-deities of the Deccan that are considered to be the healers of pox in some places. The water goddess Gaṅgammā in the district of Muslipatam is conceived to be the presiding deity of pox to be sure.[11] In the hymn to S'ītalā also, already quoted, it has been said that it is in water that S'ītalā is held in worship. The temple of S'ītalā in Benares also stands in the river. Hence the characteristics of S'italammā in the Deccan are found to exist in the S'ītalā of Bengal as well. There is no room for doubt in the fact that Sitalammā is also the cure deity of pox. This popular deity Sitalammā of the Deccan and the popular goddess S'ītalā of Bengal appear to be identical. Many minor village deities of the Deccan are also met with in Bengal, one of whom is S'ītalā; the S'ītalā of the Deccan and Bengal may have sprung from the same source. In different places in the Deccan many other diverse names of this presiding deity of pox can be met with; *e.g.* in the Mysore district the name of the goddess of measles and pox is Sukhajammā, in the Arcot district her name is Kanniyammâ, who is merely a transformation of Māriammā, another distinguished village deity of the Deccan. In some places she is known by the name of Marammā or Marammā-Hethnā. Though these deities owe their conception to the general fear of maladies on the part of the primitive man, yet they were also related to one another. Probably it is from the Deccan that this S'ītalā of Bengal made her appearance in Bengal after the twelfth century. Hāritī too has got into the Buddhist tāntric literature under the patronage of some other society. Hence it cannot be maintained that S'ītalā has come from Hāritī. In later times they may have been subjected to some amount of purāṇic influence, but that is also quite negligible.

None of the popular cure-deities of pox of the Deccan of whom mention has been made by me have got any fixed form—they are worshipped in crude pieces of stone. The priests besmear them

10. H. Whitehead, *The Village Gods of South India.* (Calcutta, 1921), P. 23.

11. *Ibid.*

with vermilion. The S'ītalā of Bengal also did not have any image formerly—she also was worshipped in a crude piece of stone. Inside the temple of a Dharma Ṭhākur M. M. Haraprasad S'āstri noticed once an image of Dharma. On this he writes: " Below, there is a stone with eruptions representing small-pox. This is S'ītalā."[12] The late Byomkesh Mustafi also writes:

S'ītalā as worshipped by her priests is without hands and feet, she is merely a piece of conch besmeared with vermilion, or simply an image represented by a face inlaid with metal and possessed of signs of eruptions.[13]

This small piece of stone having marks of eruptions is the most ancient form of S'ītalā. This is also the outcome of the tendency of fetishism on the part of the primitive man similar to the worship of the Dharma slab. This is why in the Deccan also it is in a like piece of stone that the presiding deity of pox is held in worship. Hence the details of S'ītalā's image of a particular shape that we are acquainted with in the aforementioned meditative verses on S'ītalā owe their origin undoubtedly to the influence of Buddhist and Hindu tantras of a much later date. An image of S'ītalā, considerably answering to her description in the meditative verses, has been discovered from Mayurbhanj.[14] There is no doubt that this image is of a very recent origin.

As the Dharma priests are called Dharmapaṇḍitas, so are the worshippers of S'ītalā known as S'ītalāpaṇḍitas. It is the *Grahavipras* (inferior Brahmins whose business it is to propitiate the planets) who treat cases of pox and hold the worship of S'ītalā, though now-a-days worships are also offered by Brahmin priests. This goddess is seldom worshipped in the houses of caste Hindus. This is but another proof of her association with the non-Aryans.

No definite narrative composed in glorification of S'ītalā is available in Bengali folk-literature. Different stories have been narrated by different authors. The late Byomkesh Mustafi

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12. H. P. Sastri, *Op. Cit.* P. 22.

13. *SPP*. 5, Pp. 30-31.

14. N. N. Vasu. *Archæological Survey of Mayurbhanj, Op. Cit.* P. XCVI.

gave detailed information of two narratives.[15] The four *pālās* (chapters) of that work consist of four distinct episodes. These separate episodes again bear the name of different authors. It appears that different S'ītalā priests composed these separate stories in honour of S'ītalā at different times which have later come together. Of them '*Gokul Pālā*' is written by a poet named Nityānanda Cakravartī. It has been said in this episode that Kṛṣṇa and Balarāma were once stricken with pox. Subsequently they were cured of the diseases by worshipping S'ītalā. Another episode of the work is called '*Virāṭ pālā*.' It describes the story of the prevalence of epidemic pox in the kingdom of Virāṭa and the subsequent release from its clutches by means of the worship of S'ītalā. Another of its episodes is designated '*Candraketu's pālā*.' In it also the story of the visit of pox to the kingdom of Candraketu and its subsequent cure through the worship of S'ītalā has been narrated. The work consists of one other popular episode which goes by the name of '*Raghunāth Datta's Pālā*.' The last two episodes are compositions of a poet Daivakīnandan whose title is Kavi Ballabha (Vallabha). The afore-mentioned *Virāṭ pālā* is again divided into sevral *khanḍa* (minor) episodes such as, '*Jāgaraṇ pālā*', '*Hemghaṭṭolā pālā*,' and '*Nimāi Jagati's pālā*.' I give below the episode of Candraketu in brief after which I shall discuss the anecdotal characteristics thereof:

Goddess S'ītalā resolved to propagate her worship on earth. She said to her attendant Jvarāsura (fever-demon):

"I am revered by all the divinities, but no mortal ever worships me."

At this suggestion of Jvarāsur, S'ītalā summoned the sixty-four kinds of pox. All laid their heads together and finally decided that Jvarāsura would first get down to earth and enter human bodies in the form of fever and then mother S'ītalā would follow in his wake. According to this decision they all made for the kingdom of Candraketu.

15. *SPP*. 5, Pp. 32-70.

S'ītalā assumed a wonderful form. She threw away all her ornaments, carried the basket of sixty-four kinds of pox on her hip, held a staff in her hand and came along in the form of an old woman of flabby skin with her hair dishevelled. She entered the capital of Candraketu. There the women of good families of the city caught her eyes. They saw the ugly form of the goddess in disguise and turned away their faces. At this she got exasperated and meditated revenge. Then on the way she met the children of the city, but none of their faces showed any trace of pox. Thereupon the children were victimised by her. It was first the children of the city who were afflicted with pox.

Then S'ītalā presented herself at the royal court. The king asked who she was and where she came from. She replied that she belonged to Santipur. Her seven sons died of small-pox. Her husband was a S'aiva who would by no means worship S'ītalā. This was why this calamity visited their family. S'ītalā said to the king, "I see that there is the prevalence of pox in your kingdom also. You should worship S'ītalā in no time, otherwise your kingdom will go to rack and ruin. Especially, you too have got a hundred sons. So you should hold the worship of S'ītalā with an eye to their welfare."

King Candraketu was, however, a great S'aivite. He said, "You have lost your senses, you hag. How shall I forego the worship of the three-eyed S'iva?"

Thereupon S'ītalā vilified S'iva. At this the king shut his ears by means of his hands; he would not hear the calumniation of the deity he adored. Said he:

"Who is actually one's daughter-in-law? And who is one's father? Know that death means the severance of all connections." So he would not disgrace his own deity by worshipping S'ītalā for the sake of the well-being of his sons. Said he:

"I will not discard my deity Maheṣa so long as I live; know this for certain, O foolish hag. Off with you."

At this S'ītalā was blinded by rage. She commanded Jvarāsura to destroy his kingdom. When the princes died one after another,

the queen prayed in tears to the king to remove the ills of the kingdom by worshipping S'ītalā while there was yet time. But the action of S'ītalā incensed the king all the more. Said he:

" If S'ītalā has indeed resolved to wreak her vengeance on me and mine, I will never bow my head down to her."

The king began to worship S'iva day and night. At the sight of the miseries of his devotee, S'iva deputed one of his attendants Bhim in order to protect the king. S'iva also came forth to fight, but, worsted at the hands of S'ītalā, he fled away. Sixty-nine sons of the king died of small pox. With the help of Sūrya (the sun) the king kept his youngest son concealed in a clump of lotuses. S'ītalā began to look for him, but the prince went straight to the nether world down the tubular stalk of the lotus. Vāsuki, the king of the nether land, however, carried the prince away in order to protect the serpent race from the fury of S'ītalā and hid him in a cave. Even there the prince was affilicted with pox and died it.

Candrakala, the wife of the prince, who was then in her father's house, saw this in an evil dream. S'ītalā too informed Candrakala of her husband's death. The lady got ready to burn herself on the funeral pyre of her husband. At this time S'ītalā visited the place in the guise of an old woman. At the sight of a Brahmin woman the chaste lady, Candrakala, bowed down before her, whereupon the goddess blessed her saying that she would always enjoy the state of a married woman whose husband is alive.

Candrakala said that she was going to immolate herself on the funeral pyre of her husband. Under these circumstances how could this blessing of hers be fulfilled? S'ītalā said that her word could not but be true. She revived the prince by virtue of *mṛta-sañcāriṇī mantra* (mystical formula by which the dead may be brought back to life). Not only that, she taught Candrakala also this *mantra*. Candrakala came back home with her husband and assuring the king that she would bring the sixty-nine elder brothers of her husband back to life, she asked him to worship S'ītalā. But the king did not agree. Said he:

"Even if my son and daughter-in-law, these two, die again, I will not, for the life of me, discard the three-eyed god (S'iva)."

But this time lord S'iva himself appeared before Candraketu and asked him to worship S'ītalā. Bowing his head before the command of the deity whom he adored with deep devotion, the king was at last forced to worship S'ītalā. All the subjects in the kingdom who had fallen victims to pox came back to life.

That the composition of this narrative is of comparatively recent times can be clearly understood if its subject-matter and the manner of its composition be studied a bit closely. There is no originality in the narrative-portion. It is principally based on the legend of Chand and Behula and the original portion is altogether devoid of poetic excellence. In the composition of this narrative, merely the beaten track of the composition of the mediæval Bengali narrative poetry has been followed. So it is certain that this narrative has been composed in imitation of the other narratives long after their composition.

It can be known from the *Gokul pālā* and *Virāṭ pālā* also that these narratives were composed positively after Vaiṣṇavism had been firmly established in this country. For, herein, the heroes of the narrative is no imaginary celestial child fallen from heaven under some curse—it is none other than Kṛṣna or Balarām. This is also the first attempt of its kind to compose a narrative with Kṛṣṇa and Balarām as heroes. The fact is that the authors of the narratives of this type were at a loss to understand whom to make the hero of their poems in the absence of such typical heroes as 'Chānd, Sadāgar, Dhanapati, Lāusen, etc. This is why in the S'ītalā narrative there is no well-knit story and to top all, no front-rank poet has ever written any poem on this theme. It is very difficult to ascertain who was the earliest writer on the theme of the S'ītalā narrative. In Nityānanda Cakravartī's "*Virāṭ pālā*", Trailokyanāth Datta who published the book wrote under the heading "Publisher's Note" the following lines for general information.

"There was no connected and systematic *Jagāraṇ pālā* of S'ītalā anywhere in Bengali. Seeing that many persons were

eager for it, I thought over the matter and took pains to collect a copy from Orissa. Dvija Nityānanda wrote it in beautiful verses in Oriya. When I came to know of it, I spent a great deal of money and presented the same in Bengali as a small piece of service to Bengali literature. S'ivanārāyaṇ Simha who is proficient in Oriya has rendered it into Bengali in verse form."[16]

Of course Dvija Nityānanda referred to above is not an Oriya, but a Bengali poet; his *Śītalā Maṅgala* is fully available in the Bengali language. Yet there was a tradition that it was Nityānanda who was the earliest poet on the subject. The above account is based on that tradition.

We can get an account of Nityānanda from the *Gokul pālā*. In one place thereof he writes:

"Sriyut Bhavānī Mis'ra was well-versed in all the *S'āstra*, as S'ānti himself. His son was Manohar Mis'ra. Ciranjib who was possessed of indescribable qualities and who had for his friend the lord Dāmodar, was the son of Manohar Mis'ra. His son was Mahā Mis'ra, who was devoted to the lotus feet of Rādhā. Caitanya was his son. His second brother, Nityānanda by name, composes this poem by meditating on the feet of S'ītalā."[17]

Elsewhere he has mentioned the name of his place of dwelling also. He was of Bharadvāja clan and lived at Diṇḍīsāi Kāṇṭādiyā. He has described himself as Cakravartī. The forbears of the poet living at Diṇḍīsāi Kāṇṭādiyā had been degraded from the rank of *Kulin* since the times of Ballāl Sen. Subsequently they became known as *Siddha S'rotriyas*. At Kāṇṭādiyā even now the *Kulin* family who was recognised as such by Ballāl are known as Kāṇṭādiyā Baḍuyyās. They have no connection with the poet's family.

Nityānanda was the courtier of Rājnārayaṇa, king of Kasijoda in Midnapur. He has stated in his poem:

16. *SPP*. 5. P. 62,
17. *Ibid*. 5, P. 51.

Kasijoda is an extensive realm. King Rājnārayaṇa, who may stand comparison with Rāma, rules over it. Brāhmin Nityānanda is his courtier. He has composed *S'ītalā Maṅgala* whose sweet poetry you may drink.[18]

The age of this king Rājnārāyaṇa cannot be known. The diction of Nityānanda is highly polished and rather a bit modernistic. From a study of his diction we can in no way be disposed to place him earlier than the seventeenth century. Probably it was in the latter half of the seventeenth century that he lived. His style is simple and lucid—nowhere has it been overlaid with pedantry.

I have alluded before to the *S'ītalā Maṅgala* of Daivakīnandan.[19] The late Byomkes Mustafi held that it was composed before the age of Bhāratcandra.[20] Probably the poet flourished in the first part of the eighteenth century. In his poem he has left nothing as to the date of the composition of his work. A critical examination of his language helps us merely to guess as to his times.

He has given an account of himself in the following words:

Originator of the line was Purusottam whose name is as sacred as that of God himself. His son is S'rī Caitanya.

His son S'rīs'yām, endowed with all qualities lived for some time at Hastinanagar. His son S'rī Gopāl lived for a time at Māndāraṇ and finally settled at Vaidyapur. His son is S'rī Vallavi, devoted to the feet of Govinda.[21]

S'rī Vallabh and S'rī Kavi-Vallabh are the titles of the poet. In his poem he has time and again referred to himself thus: "S'rikavivallabh sings a sweet poem" or "S'rikavivallabh sings a pleasing poem," etc. It cannot be known to which sect the poet belonged. That he was not a Vaiṣṇava can be understood from his following statement. Says he:

18. *SPP*. 5. P. 23.
19. *Ibid*. Pp. 32-51.
20. *Ibid*. P. 32.
21. *Ibid*. P. 32.

"Taking the name of God, S'rikavivallabh sings this. May the bolt of thunder fall upon the head of the scoundrel of a Vaiṣṇava."[22]

The poet was probably a *Graha-Vipra* (Scythic Brahmin) who treated cases of pox. It is obvious that, but for his direct knowledge of pox in all its varieties, it would not have been possible for him to give such a vivid description of the sixty-four kinds of pox as he has done in his poem. From the various kinds of pox such as *Kāṭālyā*, *Masuriyā*, *S'ikharyā*, *Unaniyā*, *Beuciyā*, *Cāmdal*, *Māgaryā*, *Gajasuḍyā*, *Ālkusyā*, *Āmboā* etc. mentioned in his work with the appropriate treatment he appears to have been undoubtedly a *Graha-Vipra* who was a priest of S'ītalā and treated cases of pox.

The diction of Daivakī is not as chaste as Nityānanda's. In many places it is marred by vulgarity. Of course this alone does not entitle him to be ranked as being the predecessor. For Nityānanda was a high-caste learned poet, his diction was therefore naturally polished, but the diction in which Daivakīnandan composed his poem according to his education and culture has not succeeded in bearing the stamp of cultured task and language. Of cousre Daivakīnandan may have even flourished earlier than Nityānanda, there is nothing to question this. But the general belief was that Nityānanda was the first to compose a S'ītalā Maṇgala in Oriya, which is the earliest work of its kind. For this reason Nityānanda appears to have been placed earlier.

Daivakīnandan had a poet's soul. The following lines of his sound almost like proverbs :

"O Providence ! Thou hast at last brought misery to an abode of bliss."[23]

"Who is really one's daughter-in-law ? and who is one's father ? Know for sure that death means the cutting off of all connections."[24] etc.

22. *SPP.* 5. P. 33.
23. *Ibid.* P. 50.
24. *Ibid.* P. 38.

Dines Chandra Sen has mentioned the names of several other writers of S'ītalā narrative such as Kṛiṣṇanāth, Ramprasād (?), S'aṅkaracārya and Rāghunâth Dattâ,[25] but he has not been able to give any account of them. Of their works a small *Cautis'ā* of S'ītalā with the *bhaṇita* of S'aṅkaracārya (Sankarācārya) alone has been found.[26] He has called himself the worshipper (servant) of S'ītalā.

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25. D. C. Sen, *Vangabhāsā O Sāhitya* (Calcutta, 1334, B.S.) P. 188.
26. *SPP.* 9, P. 13.

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NOTES

TWO ANCIENT TERRITORIAL DIVISIONS

BY K. S. VAIDYANATHAN, B.A.

IN his "Notes on Two Ancient Territorial Divisions of South India"[1] Sri. Venkataramayya makes further attempts to maintain some of his views which are not accepted by me in my recent articles to which he pointedly refers. I need only say at the outset, that I expected some fresh light from him but that I am disappointed. Though his original note on Muṇḍa Rāṣṭra contained errors and the identifications, were not accurate, yet as I agreed with him in identifying the Suprayōgā with the North Peṇṇār, I had in all fairness referred to him in a foot-note. I had not stated anywhere that I was the first to propose this identity, but as it had been stated twice before, I had naturally referred to them in a foot-note.

MUNDA RASHTRA

Sri. Venkataramayya is now rather less certain about his former identifications and is not only constrained to say, after having given a further consideration to them in the light of his cautions and suggestions, that at least 'in one case,' out of the three identifications, "that of equating Kaṇḍukūru which," he now realises "lies far and out of the others mentioned in the record and located by" him has to be given up.[2] Regarding the two other identifications, he prefers to stick to them 'in the absence of any better identification.' This, to say the least, is a partial admission of the uncertainty of his identifications.

The position he has now taken up after a lengthy citation of Dr. Fleet's text and translation of the passage relating to the gift in the Uruvupalli plates, is that 200 *Nivartanas* of land in Uruvupalli in Muṇḍa Rāṣṭra, did not make up the village of

1. *QJMS.* Vol. XLIII. Pp. 18-24.
2. *Ibid.* P. 22.

Uruvupalli but was only part of it. He says "It is not clear if the whole village of Uruvupalli contained only this extent of land and nothing more." He has assumed that barring the 200 *Nivartanas* of land situated to the north and west of the Suprayōga, the rest of the lands of the village remained as the village of Uruvupalli in subsequent times. This again is another mistake. The village of Uruvupalli did not lose that part containing the 200 *Nivartanas.* The land was gifted only as a *dēvabhōga* to the Viṣṇu temple; but it was never removed from the village extent. Having made this initial mistake, Sri. Venkataramayya makes the assumption that the village lay to the south of the Suprayōga, quite against the normal state of a village not extending on both sides of a river, of which feature he himself is well aware. It is an elementary truth that where there is a river—not an irrigation channel or a petty stream,—it generally formed the unalterable boundary of a village.

The mere fact that an Ulavapalle is found south of the river is no proof for the changing of the course of the Suprayōga. His statement "that modern Ulavapalle might represent the Uruvupalli of the plates"[3] is untenable. Leaving *palli* the common suffix for village, in *Uruvu* and *Ulava* there is only the identity of the initial letter. There is nothing to warrant the equation of *Uruvu* with *Ulava*, in meaning or otherwise. The identity is certainly wrong.

The other remarks offered by him under '(4)' on page 21 that villages specifically cited as boundaries as in these plates 'might lie either in the vicinity or at some distance or *even in some other direction in relation to the specified land than that actually stated in relation to the road leading to these villages*" betrays a confusion of impressions. No one would ever foist on the ancient charter writers such charges of inaccuracies and disregard of facts in the citation of boundaries of villages, or lands in villages. Documents which were deeds evidencing gifts of lands or villages would not then be credit worthy. It may be stated that document writers have always taken great pains to specify accurately all the marks of boundaries of a gift

3. *QJMS.* Vol. XLIII. P, 21.

land or village, in order that there may not be any future *sīmā-vivādas*. The least that one could say of Sri. Venkataramayya's remark is that it is not judicious.

Regarding the two other villages *viz.* Karupūru and Koṇḍamaruvuḍu, be it noted that the charter itself mentions that the gifted land was bordered on the north-west by the edge of the boundaries of the village of Koṇḍamaruvuḍu, and that the cultivated lands of the Brāhmaṇas in the village of Karupūru was in the north-east. These two are definite statements making it plain that (i) the boundary of Koṇḍamaru-vuḍu was the boundary limit of the gift land in Uruvupalli *i.e.* Uruvupalli was bordered in this direction by the boundary of Koṇḍamaruvuḍu and (ii) that the village of Karupūru was in the north-eastern direction, the part adjoining the gift land being specifically denoted as the cultivated lands of the Brāhmaṇas of that village of Karupūru. Thus it is incontestable that Karupūru and Koṇḍamaruvuḍu were on the boundary of Uruvupalli in that part which contained the 200 *Nivartanas* and formed the boundaries of the gifted land also. All these facts were pretty clear to all the earlier writers on the subject. But Sri. Venkataramayya finding his identifications disproved has become perplexed over what he has said and imagines that villages can change directions or lie elsewhere than in the direction in which they are specifically stated to be in the charter. He says, "one need not rush to the conclusion that the entire village lay in that direction alone." We are not at all thinking of entire villages, but only as the charter itself states in unequivocal terms, the boundaries of the village in that part where it was coterminous with the gifted land. As such Sri. Venkataramayya need not have unnecessarily confused himself with whole villages. Thus of the two entire villages which he has identified with Kanupurūpalle and Koṇḍa-midikoṇḍūru the first stands, according to the map, to the north of Ulavapalle, and on the northern bank of the Suprayōga and the second is to the north-east of the first.[4] These are not the villages which the charter mentioned. In the plates, the first was to the

4. *QJMS*. Vol. XLI, P. 187 and map. P. 120.

north-east, while the second was in the north-west of the gift land. The position of these are thus reversed and displaced, thus proving the inaccuracy of Sri. Venkataramayya's identifications.

Besides, as I have pointed out already, the villages of Vasili and Atmakur lay midway between them and also the river Kāvēru running in a west to east direction between them and Kanupurū-palle. Other villages were also situated between Karupūrupalle and the Kāvēru river, a tributary of the Peṇṇār. Instead of being to the east of Koṇḍamaruvuḍu, Kanupūrpalle is in the south-western end of it, intercepted by a tributary of the Suprayōga and other important villages like Atmakur etc. thus showing clearly the untenability of the identifications proposed by Sri. Venkata-ramayya. His suggestions, therefore, deserve no further considera-tion. That no other alternative identifications are suggested by me is primarily because no locality answering exactly to the description in the plates is known. But that can never prove what the map has disproved.

I still maintain that Muṇḍa Râṣṭra did not extend south of the North Peṇṇār, (Suprayōga). Sri. Venkataramayya has not been able to adduce any instance of a place situated south of that river and specifically located in that Rāṣṭra. Most of the places situated in this territorial division have been located in the Kovur taluk, lying north of that river. Sri. Venkataramayya has been unable to meet any of the arguments which I had advanced for not accepting his identifiying Pīkira with Pigilem in the Venkatagiri division and in his thinking that Muṇḍa-Rāṣṭra extended far south of the Peṇṇār. In so far as he himself has been unable to produce a single instance, either in a record contemporary with the Pallava charter or of a different date, for the existence of Muṇḍa Rāṣṭra south of the Suprayōga, he has no grounds to maintain that it extended south of that river. Even then it would be incumbent upon him to establish that it extended as far south as the Venkatagiri division, in which he seeks to identify Pīkira.

When all the places of Muṇḍa Rāṣṭra are found to be situated inside the Kovur taluk, north of the Peṇṇār (Suprayōga),

it is impossible to contend, as Sri. Venkataramayya has done "that the limits of Muṇḍa Rāṣṭra were well defined and that the territory roughly included the portion of the Nellore district south of the Peṇṇār and north of the river Suvarṇamukhī", *i.e.* it corresponded "to the present Nellore district south of the river Peṇṇār," [5] thus leaving out completely the whole of the Kovur taluk, situated north of the Peṇṇār, in which more than ten of the places in Muṇḍa Rāṣṭra are located.

He says 'that Muṇḍa Rāṣṭra did not extend south of the Peṇṇār is a negative conclusion' and 'that we are yet to find out the exact boundaries of this Rāṣṭra, if at all we can ever successfully do so considering that in later times the names of territorial divisions as well as their extent underwent changes.' I see no point here, for I have already shown that Muṇḍa Rāṣṭra or Muṇḍai-Nāḍu did not change its name at all, even in the middle of the thirteenth century A. D.[6] It is left for Sri. Venkataramayya to point out if it did ever change and what name it assumed.

At the end of his note Sri. Venkataramayya wants that "the existence of another territorial division immediately south of the Peṇṇār" must be proved by Pallava charters themselves in order that it may be categorically said that Muṇḍa Rāṣṭra 'did not extend south of the Peṇṇār.' (Pp. 23-3). From the inscriptions of the Pallava kings Nandivarman II and others found at Mallām in the Gudur Taluk [7] and Satyavēdu in the Ponneri taluk [8] it is clear that the whole region south of the Peṇṇār comprising the modern taluks of Gudur, Polur, Sulurpet and part of Ponneri, was called Paiyūr-Iḻaṅ-kōṭṭam, which was a major division of Toṇḍaimaṇḍalam or Tuṇḍāka Rāṣṭra. The sub-divisions and places in this kōṭṭam are revealed in other records which go to show that the region covered the area lying east of the Veligondas. As such it is *prima facie* clear that the region of Muṇḍa Rāṣṭra which as I have shown lay only north of the North Peṇṇār, comprising the Kovur taluk with the adjacent part of the Atmakur

5. *J. O. R.* Vol. XII. Pp. 363-64 and 361.
6. *QJMS.* Vol. XLI. P. 122.
7. G. 54 ; *I.M.P. Nellore* 206 and *S.I.I.* Vol. XII. No. 106.
8. *S.I.I.* Vol. XII. No. 86.

taluk and did not extend south of the Peṇṇār or Suprayoga, much less did it ever penetrate into the far south, *i.e.* the Venkatagiri division. The epigraphs of the Pallava Nandivarman II and others prove conclusively that the assertion of Sri. Venkataramayya that Muṇḍa Rāṣṭra represented the region bordered on the north by the Peṇṇār and on the south by the river Suvarnamukhī [9] is a clear mistake, for it was this very region that was called by the Pallavas as Paiyūr-Iḷaṅ-Kōṭṭam, a sub-division of Tuṇḍāka Rāṣṭra. Muṇḍa Rāṣṭra of the Pallava records lay elsewhere. Here is, therefore, proof even as Sri. Venkataramayya desires, afforded in the Pallava epigraphs themselves, that the territorial division in the south of the Peṇṇār was definitely a different one, called Paiyūr-Iḷaṅ-kōṭṭam. Therefore, there is every justification for me to categorically state that 'Muṇḍa Rāṣṭra did not extend south of the Peṇṇār.'

If Sri. Venkataramayya is, even now, not convinced of his errors, we must leave him to alter the course of a big river as he had done here and to alter the proper name of a big district reducing it to a sub-division as he has done elsewhere to suit his identifications of the villages. [10]

IDAIYARRU-NADU

In the second part of his note Sri. Venkataramayya has referred to Iḍaiyāṟṟu-Nāḍu. One thing that he has accepted is that—as in the case of one at least of his identifications of places in Muṇḍa Rāṣṭra—he has realised his mistake which I had pointed out [11] in my note on the Javanthināthapuram inscription * edited by him. Finding that the principal place of Iḍaiyāṟṟu-Nāḍu had agreed already been correctly identified by Sri. K. V. S. Aiyer, he owns now that his identification of Javanthināthapuram with Iḍaiyāṟ ṟumaṅgalam [12] is wrong.

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9. *J.O.R*, Vol. XII. Pp. 361, 363-4.
10. *Ep. Ind.* Vol. XXVIII. P. 120.
11. *QJMS*. Vol. XLII. P. 129.
12. *Ep. Ind.* Vol. XXVIII. P. 41.

* [Sri. Venkataramayya has sent a reply to the Note by Sri. K. S. Vaidyanathan which will be published early. *Ed.*]

He had said in the first part of his note that in inscriptions Iḍaiyāṟṟu-Nāḍu was included in Pāṇḍikulāśaṇi-vaḷnāḍu. He makes an unwarranted statement when he adds further, that Iḍaiyāṟṟu-Nāḍu is referred to as Iḍavai in Cōḷa-Nāḍu. The very inscriptional extract given by him in support of this proves nothing. It says that Parāntakapaḷḷi Vēḷāṉ went along with the illustrious king Māṟañjaḍaiyaṉ on a campaign against (*yāttirai śeyda*) Iḍavai in Cōḷa-Nāḍu. There is nothing here to connect Iḍavai of Cōḷa-Nāḍu with Iḍaiyāṟṟu-Nāḍu. Sri. Venkataramayya has simply confused Cōḷa-Nāṭṭu-Iḍāvai with Iḍaiyāṟṟu-Nāḍu, perhaps, having Eḍayāttimaṅgalam in mind and coupling it in his imagination with *Iḍavi* and *yāttirai*, for which there is no warrant. When it is remembered that this Iḍavai was far away, located in Maṇṇi-Nāḍu of the Cōḷa country, as I have already pointed out, it lays bare not only Sri. Venkataramayya's confounding of the two territorial divisions Iḍaiyāṟṟu-Nāḍu and Maṇṇi-Nāḍu but also proves his ignorance to deal with Tamil. In the light of all these nothing need be said of his earlier derivation of the meaning of Iḍaiyāṟṟu-Nāḍu or of his now amended interpretation of it.

REVIEWS

The Religion of Tagore in the Light of the Gospel. By Sigfrid Estborn. The Indian Research Series. Published by the Christian Literature Society for India, Madras. Price Rs. 4-8-0.

THE Indian Research Series, of which the work under review 'The Religion of Tagore in the light of the Gospel' is the third publication, published by the Christian Literature Society for India is intended to be a means of the publication of the results of scholarly research by Indian Christians and Missionaries in India on subjects concerning either general Indian culture or Indian Missionary problems. The work is the result of the author's study to deliver a lecture at Uppsala on Tagore and his relations with the Christian Faith in the course of which he found there was a wealth of light which Tagore's relation with Christianity was able to shed upon the problem of the relationship of Christianity with modern Hinduism as a whole. The impact of western civilization on India during the last few centuries has brought about an orientation in religious matters and that has brought in new political, social, economical reforms in everyday life. The spread of education, improvements in the means of communication, roads and bridges, the railways and the bus and now the air travel have reduced the monotony of travel in the days of yore. Famine is a thing of the past. Conditions of health have improved. The intellectual isolation of the Indian mind is broken and it has been brought into contact with western science, literature and history. Reformers have, besides, considerably expelled the dogmatic belief in society with the result that is tyranny of custom is dead as mutton. The influence of the Graeco-Roman culture may be different but not entirely undistinguishable from Christianity: for western culture was reared under the Christian faith. From Raja Ram Mohan Roy up to the present day a number of outstanding personalities have been produced in India who have by their arduous and incessant labours purged the Hindu society of its old evil

customs and practices, adopting new ideas and ideals, thereby adjusting itself to the demands of the new day that has dawned on India. The author, Sigfrid Estborn says " Tagore was a poet of universal reputation, as a religious poet, perhaps, the greatest of our times and his religious ideas gained a world wide influence. Tagore in the opinion of many, is a typical exponent of modern Hinduism, the purged and renewed Hinduism of the religious renaissance in Modern India."

Whether as described by Saunders or Friedrich Heiler, Tagore is an unbaptised Christian or has grasped the innermost nature of the Christian mission or not he has a message to western Christendom and to the Christian mission. It may be as E. J. Thompson says Christian influence is traceable in the works of Tagore. What is best in *Gītāñjali* is an anthology from the age of Indian thought brooding ; but is it the sun of Christian influence that has brought these buds into flower ? Possibly there is no direct influence of Christianity in this and the sterner side of Christian doctrine has made no appeal to him. Dr. Ananda K. Coomaraswamy puts that Tagore's work was essentially Indian in sentiment and form. Tagore in his introduction to *Sādhana* says he was brought up in a family where texts of the Upaniṣads were used in daily worship and in *Sādhana* the western readers have an opportunity of coming into touch with the ancient spirit of India as revealed in our sacred texts. Tagore did not accept the Upaniṣadic philosophy wholesale like the doctrine of *karma* and *saṁsāra* or the *māya*-doctrine or the idea of *tav tvam asi*. He believed in the ultimate goal of the perfect liberation of the individual in the universal spirit across the furthest limits of humanity itself. The teachings of the Buddha have played an important role in Tagore's spiritual life like the Upaniṣads. There is not a single reference to Christ or the New Testament in Tagore's "*The Religion of man.*" The work under review makes interesting reading.

S. S.

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